

Phoenicia and other parts of Western Asia.¹
Probably all these doleful ditties were lamentations for the corn-god killed by the sickles of the reapers. In Egypt the slain deity was Osiris, and the name *Maneros* applied to the dirge appears to be derived from certain words meaning "Come to thy house," which often occur in the lamentations for the dead god.²

Similar Ceremonies of the same sort have been observed by *obsen-ed*⁰³ *otner* Peoples, probably for the same purpose. Thus we are told that among all vegetables corn (*selu*) by which *SdhmT*⁶ apparently meant *rnalze*, holds the first place in the hold economy and the ceremonial observance of the of the¹¹⁰ Cherokee Indians, who invoke It under the name of "the com. Old Woman"³ in allusion to a myth that It sprang from the blood of an old woman killed by her disobedient sons.

" Much ceremony accompanied the planting and tending of the crop. Seven grains, the sacred number, were put Into each hill, and these were not afterwards thinned out. After the last working of the crop, the priest and an assistant—generally the owner of the field—went into the field and built a small enclosure in the centre. Then entering it, they seated themselves upon the ground, with heads bent down, and while the assistant kept perfect silence the priest, with rattle in hand, sang songs of Invocation to the spirit of the corn. Soon, according to the orthodox belief, a loud rustling would be heard outside, which they would know

The Old was caused by the ' Old Woman ' bringing the corn Into the *tL°corn^f ^e^> kut ne^tner* must look up until the song was finished, and the This ceremony was repeated on four successive nights, after *h^Tdeath*⁰¹ *w^ich* no one entered the field for seven other

nights, when
the priest himself went in, and, if all the sacred regulations
had been properly observed, was rewarded by finding young
ears upon the stalks. The corn ceremonies could be performed by the owner of the field himself, provided he was willing to pay a sufficient fee to the priest in order to learn
the songs and ritual Care was always taken to keep
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¹ Herodotus, ii. 79; Julius Pollux, *AdonisIdage -mid*
iv. 54; Pausanias, ix. 29. 7; Atheneus, xiv. II sg., pp. 618-620. As to these songs see *Spirits of the Corn and of the Wild* i, 314 sy?.
² H. Brugsch, *Linoslied* (Berlin, 1852), p. 24, cor.
Wiedemann, *Herodots*
As to the lamen-
tations for Osiris see above, p. 12.